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FOR THE GOSPEL MESSENGER.

SERMON NO. XLII.

St. Matthew, vi. 25—31.

ON WORLDLY ANXIETY.

“Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them: Are not ye much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith.”

THE unavoidable calamities of human life are many. Man is the heir of anxiety and sorrow; but the evils of his condition are multiplied by himself. He is often the fabricator of his own woe. The inquietude which he indulges in the anticipation of trouble, clouds many an hour of his existence. His fearful apprehensions palsy his spirit, and produce often in him a painful disregard of Providence, and sinful distrust of God. Our blessed Lord, who knew well the springs of all man's sinfulness and sorrow, was compassionately desirous of correcting this source of human misery. He has given us a lesson, in the words which I have taken for your meditation from the Gospel of the day, which, if it governed us, would at all times, and especially in a season of extraordinary calamity, be found very friendly to our happiness and virtue. “Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

We must be careful not to misunderstand our blessed Lord. It is not to be supposed that he would discountenance a proper care of any of our concerns. His whole life was a use of means for the accomplishment of ends which he desired. He never advocated a supine existence, nor a trust in Providence without exertions. On the contrary, prudence, foresight, activity, diligence, are every

where commanded in his Gospel, and they who neglect to provide for the safety and comfort of their own, and especially of those of their own household, are reproved by him as denying the faith and worse than infidels. Not to take thought for those we love when dangers encompass them—to be indifferent concerning a life which the Almighty is pleased to uphold, this can be no part of the doctrine of that divine teacher, who, in the hour when he was redeeming the world by his death, felt anxiety for the safety of his mother, and wished that from himself, if it were possible, the cup might pass which he had come into the world to drink.

What then is the import of the Saviour's admonition? What does he condemn? There is a timid anxiety, a distrustful apprehension, an immoderate carefulness to which man is very liable. It outstrips time and forobodes evil. It forgets God, it distresses the individual and all around him, it increases the embarrassments of life, it unfits man for prudent consideration, or active duty. It springs from the weakness of our faith, or the strength of our attachment to the things of this life; and though the evils it produces are most of them imaginary, they form a large part of the shade which chequers and obscures the joy of mankind. The man who is under its influence will hear the thunder before it rolls, and forsake his God before his God has forsaken him. It is this disposition that our Saviour would discountenance; and we shall find in the context two reasons for discountenancing it, of singular force, viz: the unprofitableness of indulging it; that it can alter nothing, and the certainty that God will take care, under all circumstances, of his faithful children. Ah, my brethren, were these two considerations always in our minds, how much would they allay our inquietude—what equal flow would they give to our hopes and peace.

Our Saviour insists upon the unprofitableness of the disposition against which he admonishes us. "Which of you by taking thought can add one cubit unto his stature?" As if he had said, what will your distressing yourself concerning the future, accomplish? Will your anxiety change the course of events? Can immoderate solicitude diminish the evil, or assist you to endure it? You may weary your spirits and incapacitate yourselves for the duties to which God calls you, but your inquietude can neither obviate what you fear, nor fortify you against it. How just is this reasoning of our blessed Lord. How forcible its application to the object of his discourse. There comes not a day to human beings but brings with it enough of care for all its hours; enough of evil for all our patience and discretion. To load to day with to-morrow's ills, is to endure them twice. So far as our fears and anxieties are of no service in exerting us to a prudent use of means of safety, so far it is unwise to indulge them. It is adding to the mass of real and present sufferings, sufficiently great in every man's allotment, a train of evils, distant and of imaginary character, which, if they come, cannot be diminished by querulous forebodings: yea, perhaps they may have no existence but that which fearful anticipation gives them, or at any rate may be de-

signed to call forth our confidence in God, and the exertions of pious and manly hope, rather than to agitate us with the apprehensions of despair. For it is to be observed, that to the unprofitableness of the disposition which he reproofs, our Saviour has added the consoling certainty, that God will, under all circumstances, take care of his dutiful and affectionate children. There is something exquisitely beautiful in the illustration of this certainty, by our blessed Lord. He infers it from the wisdom of God—"Your heavenly Father knoweth that ye have need of all these things." Whatever is necessary to your safety and happiness is perceived by the Almighty. Be not fearful, this original purpose concerning you, he will accomplish. The gifts and callings of God are without repentance. With him is no variableness, neither shadow of turning.

He infers it from what the Most High has already done—"Is not the life more than meat, and the body than raiment." God has given you existence, is not this more than to take care of you; and will not he who has done the greater, be able and willing to perform the less?

He considers God's fatherly tenderness and care over all his works, as a pledge of it—"Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly father feedeth them: Are ye not much better than they?" Can it be that the Almighty provideth for the sustenance and safety of inferior animals of a day's duration, and will not take care of his intelligent offspring whom he hath made in his own image, and redeemed with his own blood? "Consider the lilies of the field how they grow, they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith."

Finally, with the authority of God, he establishes it on an everlasting promise—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Be found in favour and peace with the Most High, under the wings of his covenant, pursuing the path of the wise, and nothing that is needful to life or godliness shall be withholden from you. The Scriptures, indeed, abound with declarations to the same effect.—Concerning nations, how explicit is the promise; the people who do know their God shall be strong, and do exploits. And of righteous individuals, how strong and magnificent are the expressions. "There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways. Thou shalt go upon the lion and the adder, the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him. I will set him up because he hath known my name." Perhaps it will be remarked, that notwithstanding this reasoning and these promises, there is evidently calamity in the world, and many of the intelligent offsprings of the Most High,

are overwhelmed with difficulties. But what shall we infer from this, that there is unfaithfulness with God, or deficiencies with men. If men will withdraw their confidence from their Maker—if they refuse to call upon him in the time of trouble, and will not endeavour to engage him on their side—if, instead of turning to him by repentance and obedience, and conciliating his regard, they make themselves objects of his displeasure and wrath, they come not under the description of those, to whom he has promised his protection and blessing. Man's duty is to please his Maker, and to use faithfully for his safety, the faculties and means which are given him; and then with humble hope, to commit himself, and the results of his exertions, to the care of Almighty God. And probably no people or individuals have ever existed, of whom this was the character, from whom the good providence of God hath been turned away. I have been young, says the Psalmist, and now am I old, and yet saw I never the righteous forsaken, nor his seed begging their bread.

This doctrine of the day's Gospel* is particularly applicable to our present situation. The times are calculated to produce anxiety. Every man's bosom is filled with concern—he looks to his country and is anxious for her welfare and honour. He looks to his family and is anxious for their safety and happiness. And what he inquires, with a solicitude which he cannot express, what is wrapped up in the cloud which covers the future. It is the office of religion in times like these, to direct her votaries to the everliving God, and to sustain and comfort them with his power and promises. She comes in the Scriptures of the day to animate and counsel us. Listen to her voice. Let her conduct you to the God of your fathers, and aid you to repress your fears and desponding anxieties. In war as well as in peace, she is the mother of hope and happy expectations. She reminds you to day that God sitteth at the head over all. She bids you seek his kingdom and righteousness, that all things which are needful for your country or yourselves may be added unto you.

Let it be remembered, however, that while we are taught to quiet our anxieties, we are not taught that we have nothing to do. The favor of heaven belongs only to those who seek it. Let us look to God, who alone can teach our hands to war, and our fingers to fight. Of the sins by which we may have displeased him, let us humbly repent, and turn to him with all our hearts, that if he have torn, he may heal, if he have smitten, he may bind us up. Like good Hezekiah, let every Christian spread the case of his country before the Almighty; and that he may behold us with favor, when from the throne of his holiness he looks down upon our land, let him see you actuated by the spirit of a pure and pious patriotism, and sincerely united in heart and exertions, and disposition and views, in defence of the treasures which he hath committed to your enjoyment and care. While the resources of talents, of power, of wealth, and of public spirit, which he hath bestowed, are brought into ope-

* The 15th after Trinity.

ration, let our prayer and our alms go up for a memorial unto him, that his blessing may rest upon our works. "Except the Lord keep the city, the watchmen waketh but in vain." When we have done all which duty requires, and our abilities and opportunities permit, let us commit ourselves to the hands of our Heavenly Father, and with faithful confidence, trust in his name. In the sense which the Saviour intended, "take no thought, saying what shall we eat or what shall we drink," or where shall we lie in safety. Cast rather your cares upon the Most High, who hath graciously said he careth for you, and hath not left us without witnesses of his ability and disposition to do us good. O God, we have heard with our ears, and our fathers have declared unto us the noble works which thou didst in their days, and in the old time before them. Your fathers hoped in him and were delivered. They trusted in him, and were not confounded. And if he be pleased with you, nothing can hurt you—if the Lord be on your side, you need not fear what man can do unto you, for the Lord is a light and defence. The Lord will give grace and glory, and no good thing shall be withheld from them who lead a godly life.



A REVIEW

Of the "Remarks on the Improvement of the Liturgy," which have lately appeared in the "*Episcopal Register*."

These remarks have been much commended, and republished in at least one of our periodicals. They are evidently from a writer accustomed to reflection, and to communicate his ideas. The pious sentiments which accompany them, win the heart of the reader, and perhaps in not a few instances, prevent his noticing the true bearing of the reasoning addressed to him. To develop these remarks, so that the purpose to which they tend may be a little more distinctly seen will be a special object with the reviewer. Our author has satisfactorily shown that the Liturgy, as customarily used, may be shortened "without any alteration or unauthorized omission." If he had gone on to say, that if so shortened, the whole Morning Service, Litany, and Ante-Communion, need not occupy more than an hour, he would have left nothing to be remarked on this part of his subject. The question would then present itself: Is a public devotional service which occupies an hour, justly liable to the charge of being too long? It is this erroneous opinion of its undue length on which is grounded the proposed changes that are now agitating the Church.

In some congregations, the Ash-Wednesday Confession* is recited in the manner which our author recommends us to adopt with respect to the General Confession. But they who have heard both

* The letter of the Rubric does not authorize that this Confession should be said otherwise than as the General Confession is said, viz: "after" the Minister.

modes, must admit that the deliberate manner "after" and not "with" the Minister, is more solemn. Besides it gives opportunity for the recollection of our individual sins, which a Church that objects to "private" confession, certainly intended. It is directed, that the Lord's Prayer shall be said "with" the Minister; but that the Confession shall be said "after" him—a difference not easily reconciled with our author's recommendation, that the people should repeat the Confession "as they do the Lord's Prayer."—The rubric before the Confession at Communion, is not so definite as the one we are now considering, which may have given rise to the fact, that it is said with, and not after the Minister. If the General Confession were said in the same way, the difference in time would be too inconsiderable to make the change an object. Would the effect be more solemn? It is doubted. Let that point however be considered. But a Minister might well hesitate to ask his people to say their Confession a little faster, for no better reason than to save a few minutes.

The first three sentences in the Liturgy were added to our American Prayer-Book, the third is a prayer to God, and the two others are adapted to remind the congregation of the duties before them. Of the eleven sentences in the English Prayer-Book, five of them are addressed to the Almighty and six to the congregation. It seems to us that the sentences introduced by our Church, harmonize with the rest. Our author thinks differently, and he also thinks that the "evident design of the introductory sentences, was to prepare the people for the confession of their sins." We think that these sentences had a more *general object* in view, either to invoke the mercy of God in his own words, on our endeavours to worship him: or to remind the people that they must come into his presence with a pure heart, alluded to in Ezek. xviii. 17. Joel, ii. 13. with faith alluded to in Dan. ix. 9. 10, 1 John, i. 8. 9. and with penitence alluded to in Matt. iii. 2, Luke, xv. 18. 19. The exhortation calls upon us to confess our sins to God, but it also reminds us "to set forth his most worthy praise." The three American sentences certainly harmonize with this latter purpose of our assembling in God's house, and we cannot agree with our author that "the *propriety*" of adding them may be questioned, on any other ground than that the English Prayer-Book in this place, to say the least, was not defective. We might not have placed them there, but we are not willing to displace them.

In his second essay, our author distinctly puts himself on the side of the Reformers, and it appears to us he takes entire new ground, and is disposed to go further than any one who has written on the subject. The General Convention give but one reason for their proposed alteration, viz: their desire "to remove the reasons alleged from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of the ante-communion office." This reason our author has completely taken away from those who allege it, in his first essay, for he there shows "that without any alteration," the service may be shortened so as to

reduce the time taken up by it to about one hour, and we presume this would satisfy most persons. The object of the Convention was "to preserve the Liturgy unimpaired." Our author's is the "Improvement" of it.* Accordingly he sets out with the intimation that some persons "deem it important and even necessary to adapt the worship and discipline (discipline?) of the Church, so far as they are left to human discretion, to the present state of society, and to the changes and improvements of the world." Again he says—"Whether the same things (viz: in our Liturgy) ought still, after so great changes in the state of society; in the knowledge of the Scriptures, and in the feelings and views of Christians generally, to be from age to age continued without improvement or accommodation to the existing state of things, is worthy to be considered." Our author appears to us to take the same ground as was taken by our Church at the close of the revolution, viz: that some alterations are called for by a change in our circumstances. We all agree that there was such a change at that time, and the question is, whether there has been such another change since as again to call for a review of our Prayer-book. We think our author declares for the affirmative of this question. We either do not understand the passages quoted above, or they favour a review of our Prayer-book, for the purpose of adapting the worship of our Church to "the present state of society," to "the changes and improvements of the world," to "the changes in the knowledge of the Scriptures, and in the feelings and views of Christians generally," and, in fine, to "the existing state of things." Now we know of no changes, intellectual, political, religious or any other, which call for a change in our Prayer-book, and we conceive it will be time enough to consider the propriety of the latter, when the crisis shall arrive which our author supposes to be now at hand. It would give us pleasure to be able to say, that the general expressions above quoted, are subsequently qualified. On the contrary, a careful examination of the "remarks," compels us to say, that the views of our author go the length of radically altering the Liturgy, as to its structure, its phraseology, and its preference of inspired above all human compositions. But we will consider his suggestions in order. First, he would have the "Venite Exultemus" omitted.

Our service is thought by some to want variety, but the reason here given, is to make the Morning Service "more like that for the Evening." Another reason is, its being unsuitable on fasting days. But this does not apply to our chief fast days, Ash-Wednesday and Good-Friday, on which days a substitute has been appointed. The third reason is, "to shorten the service," which we have already considered more fully than it perhaps merits. We state all the reasons, that our people may decide whether they will on such grounds, part with this most animating anthem.

Our author proposes to have more "selections of Psalms." We have already ten, and if any Minister wishes more variety, he has

* His Essays are entitled, "Remarks on the Improvement of the Liturgy."

the alternative of using the Psalter for the day. The objection to the 54th Psalm, appointed for Good-Friday, is not stated, and as it has only seven verses, it is not liable to the heavy charge of taking up too much time. Our author thinks the time might be more profitably spent than in reading long portions of the Psalms. We respectfully ask how? When we recollect the honour given to the Psalms, by our Lord who used them in his devotions, and consider the advantages of praying to and praising God in *inspired* language, we confess that we are disposed to abide by the decision of the Church, in retaining them in our public service, at least till selections from "some other parts of the Scriptures" more suitable for devotion, are brought forward to take their place. The alleged unsuitableness of some of the Psalms is obviated by the selections which are permitted to be used.

The portion of the appointed lessons, our author would "leave wholly at the discretion of the Minister." We cannot avoid exclaiming, Heaven forbid! Is it not the distinguishing glory of our Church, as compared with Papists on the one hand, and Dissenters on the other, that so large a portion of Scripture forms a part of her public service? Many of the hearers in our Churches, at least out of New-England, cannot read, and where under God are they to look for a knowledge of his Holy Word, if not to the public services of the Lord's Day? Might not some of our Ministers think it more profitable to their hearers, to make the lessons as short as possible, and might not others, too much under the government of their feelings, influenced by a fancied indisposition, or some other insufficient cause, if they had the licence, reduce the reading of the Scriptures to even less than fifteen verses? A Liturgy necessarily implies a restriction on the Clergy, and the requiring them to read fixed portions of Holy Scriptures, indicates no want of confidence in them, but only a greater confidence in the wisdom and piety of the Church. Let us notice the suggestion respecting the lessons, in connexion with that which preceded it, respecting the Psalms, and consider how large a portion of the Word of God would necessarily, and how much larger might (under the discretion system,) be excluded from our Church! They who now advocate this change would soon repent of it, when they witnessed its effects. No one would be gratified by it but the Papists.

The omitting the prayer for the President in the morning, as it would be used in the afternoon, and as he is prayed for in the Litany, would, it is true, not be "a material" alteration. But for that reason it is not worth while to disturb our Liturgy, and we may add, that as it has been introduced, to omit it now might be misunderstood.

There is no obligation to read the "*Benedicite omnia Opera.*"—Its improvement by abridging it would depend upon the person who undertook it. It is one of the old standards, and confessedly good, and perhaps it is as well to let it be, at least till a better reason for abridging it is offered than that it "*would probably be more useful.*"

The next proposal is, to omit the Commandments,* excepting on Communion days. The reason given, viz: that the impression would be stronger, than if read more frequently, pre-supposes an acquaintance with them, which is not the case, as it respects all the hearers. The repetition of them has the advantage of inscribing them on the minds of those who have not been taught them, and in every congregation there are some, both old and young, who are so situated, although since the blessed institution of Sunday Schools, the number of such is certainly diminished. Besides, the repetition of them invites to self-examination, and such was the design of the Church, and pronounced by God's minister, they are calculated to affect the heart, in a peculiar manner, even of those persons who have them in their memory.

It is proposed, also, that the Epistle and Gospel shall be omitted, except on Communion days, and except also, when "appropriate to some fast or festival." This last exception we do not understand, because the Epistle and Gospel are *always* appropriate to some fast or festival. It may allude to the rubric, which directs that "the Epistle and Gospel appointed for the Sunday, shall serve all the week after." But without searching for its meaning, if the effect would be to omit them only a few times, the same objection would apply that we alleged against the curtailing of the Lessons and the Psalms, viz: the diminishing in quantity of the word of God, brought to the view of the people in our public service. If it is intended to omit the Epistle and Gospel *on any one Sunday* in the year, we consider such a proposition as striking at the very root of our system of fasts and festivals—a system which we do not hesitate to say, is better adapted to give the hearers accurate and complete, and influential views of the doctrines and duties of the Gospel than any series of sermons that has ever been prepared and statedly delivered by the wisest and most eloquent theologian. The Epistle and Gospel are an essential part of that instruction in the truths and duties, and motives and characters of Christianity, which the wisdom of the Church has prepared, and to dispense with them, on the ground that they are read in the course of the lessons, and to allow more time for preaching, or any other part of Divine service, evinces either an ignorance of the design of the Church in directing their use, or a preference for means of imparting knowledge and incitement other than those which our Church has recommended, and experience has abundantly sanctioned.

The last suggestion in this second Essay, is the omission of the Litany, more frequently than it is now permitted. The greatest objection is, that the Litany, more plainly than any other part of our service, asserts those fundamental doctrines: the Divine nature of the Son, and the Holy Ghost. This alteration is perhaps the least objectionable of any that have been suggested, for there may

* To prevent this was the very object of the Convention in their proposals respecting the Liturgy; but the spirit of reform is insatiable!

be occasions when a shortening of the service might be desirable, and I know not how it could be shortened with more propriety than by substituting for the Litany, the Prayers of the morning service. But the position that the Litany is well calculated only "for seasons of calamity and occasions of the deepest humiliation before God," (which seems to be intimated here) cannot be sustained, as we all know, who have been in the habit of using it, and have enjoyed it on other occasions. The writer attaches much importance to the fact, that this permissive omission of the Litany, was at first recommended by the House of Bishops. But it ought to be remembered that this, and every other proposal from that venerable body, were suggested, not on the ground of any one being *per se* expedient, but that certain permissions would secure uniformity in our worship, and prevent some omissions which were deemed peculiarly objectionable. That House particularly objected to the omission of the ante-communion office, in which they differ from our author. If, therefore, their opinion *seems* to favour his views in the present instance, it is diametrically opposed to them in other instances, and particularly, as we before remarked, they differ "*toto cælo*" as to the main object, his being to improve, and theirs to preserve our Liturgy.

The alterations suggested by the remarker, as far as we have gone with him, are the following: 1. The saying the General Confession *with* the Minister, and not after him. 2. The omission of the Venite exultemus. 3. The setting forth new selections of Psalms. 4. The omission of some of the proper Psalms. 5. The leaving the length of the lessons, "wholly at the discretion of the Minister." 6. The omitting the Prayer for the President when the Litany is used. 7. The abridging the Canticle Benedicite. 8. The omission of the ten Commandments, the Epistle and Gospel, on some of the days on which they are now read. 9. The omission of the Litany on Communion, and some other Sundays.

Let any man reflect on the effect of these alterations on the service, as it is now, as he is accustomed to it. But we have only a small part of the innovation as yet before us. It is intended to notice hereafter the other alterations in the structure and phraseology of our Liturgy, suggested in "the remarks" we are considering.

Q.



FOR THE GOSPEL MESSENGER.

ROMANS, v. 17. EXPLAINED.

"Nevertheless, death reigned from Adam to Moses, even over them (that is, over infants as well as grown persons,) that had not sinned after the similitude of Adam's transgression, who was a figure of him (that is, of Christ,) that was to come." Meaning that a dark, superstitious and melancholy dispensation, generally called the dispensation of death, overshadowed the minds of men from the fall of Adam, until the ministry of

Moses ; giving little or no intimation against the fears of death, or any remedy to remove the guilt of either original or actual sin. But when the legal dispensation commenced, then the scene began to brighten and clear up. The great remedy began to appear to take away the fears of the guilty, by sacrifices and atonements ; and to open the first dawn of life and immortality, by some intimations of Christ's incarnation and appearance.

That the Apostle could mean no other death, is evident from his limiting that reign from Adam to Moses ; otherwise he would have said, death reigned from Adam to the present time, and will in like manner continue to reign to the end of the world.

To sin after the similitude of Adam, is to commit personal and actual transgression. But how may it be said, that "*Adam was a figure of him* (that is, of Christ,) *that was to come?*" I answer, inasmuch as Adam had brought this deadly dispensation upon all mankind, he was, in that respect, a figure of Christ, who was to bring knowledge and light to all mankind.

SENEX.



EXTRACTS FROM BISHOP RAVENCROFT'S ADDRESS,

At the opening of the last Convention, of the Diocese of North-Carolina.

Anti-Calvinism.—Encouraged by this ample and unrestricted provision of the love of God our Saviour, for a rebellious world ; individuals and communities are warranted to put forth those exertions, and to forward those plans, and to enact those wise regulations, which experience and a knowledge of the religious condition of those whom they represent, and of the community in general, shew to be expedient, but otherwise, could only be considered as presumptuous intrusions into the operations of a system of supreme rule, connected with moral obligation, yet incomprehensible by the faculties of the creatures, who are its subjects—irreconcilable with endeavour at spiritual improvement—and therefore to be passively submitted to, as the act of uncontrollable power—with the heart-sinking assurance, nevertheless, that its consequences involve the happiness or the misery of eternity, to every child of Adam. But as we "have not so learned Christ," I trust, my Brethren, we can proceed to fulfil the duties of this annual assemblage with a cheerful confidence, that the blessing of God Almighty will give effect to our sincere endeavours to promote his glory, by disseminating the knowledge of his revealed will, to all within our reach, and by enforcing the obligations of his pure and undefiled religion upon a race of fallen, but redeemed sinners.

Visit to the Moravians.—I embraced the opportunity, which the short distance from the place rendered favourable, to visit the sister Church of the Moravian Brethren, at Salem. To this I was induced by the desire to obtain information, from personal observation, and by the wish to manifest that regard for a body of Christian confessors, Episcopally derived and constituted, which Brethren of the same family owe to each other.—These motives were frankly stated to their chief Pastor, Bishop Benaide, with the Presbyters and Deacons present, and the wish expressed, that as we were the only Episcopal Protestant Churches in the State, indeed in

the United States, such Christian intercourse might be established between us, as was calculated to extend Christian fellowship, and every way consistent with independence, as distinct Ecclesiastical bodies. This declaration was favourably received by the Bishop and his Clergy, and every attention shewed me, consistent with the extra services of a centenary commemoration of some remarkable event in their history.

I was much pleased with the neatness, simplicity, and uniformity of attire, and with the order and decorum, extending even to the children, which was exhibited by a very large congregation, and with which all the services were conducted; most favourably impressed with the fervent solemnity of manner and animated fluency of address, which marked the delivery of the Bishop's sermon on the occasion; and I have only to regret, that my ignorance of the German language, precluded the edification which, I doubt not, it contained. At the conclusion of the night service, we took leave of each other, with expressions of Christian regard, and with the desire, on my part, of a more intimate acquaintance as Christian brethren.

Religious Instruction to Slaves.—At Salem Chapel, the services are supplied once a month, by the Rev. Mr. Green, to a small congregation, consisting chiefly of Mr. Cameron's own family; to the coloured portion of which, which is very numerous, he is laudably desirous to impart the knowledge and influence of divine truth, and for that purpose, he gives them the privilege of receiving instruction from the Rev. Mr. Green, adapted to their capacity, on the Saturday previous to the regular day of his attendance for public worship.

Alterations in the Liturgy—I would take leave to remind this body, and through them the members of the Church, that there are three distinct propositions submitted. One is the discretion abovementioned, (viz: in the morning and evening service,) another is, a similar discretion, as to the use of the proposed substitute for the existing preface, and first Collect, in the office of Confirmation—and the third is, the amendment of the phraseology of the Rubric at the end of the Communion office, so as to remove alleged ambiguity, and thereby enforce the regular performance of the ante-Communion service. As either of these propositions may be adopted or rejected, independent of the others, they should therefore be considered and acted upon, according to the views entertained of their several effects upon the welfare of the Church. And as the alarm has already been sounded, in an anonymous publication, that the proposed substitutes in the office of Confirmation, cover the design "to impose new doctrines upon the Church, and heavy burthens on the consciences of her members," it behoves us to give the subject the most serious investigation. Whether the consequences denounced, do really flow from the source to which they are attributed, may very justly be questioned, but there ought to be no question as to the intention of the Right Reverend proposer.—Though myself opposed, from the beginning, to all the propositions but the last, and aware, from experience, that the principle of conciliation, on which the whole proceeding was constructed, was hopeless in effect; and warning my brethren who were in favour of it, that it would minister occasion for contention, rather than for agreement, I yet feel constrained to declare my full conviction, that no other motive was present, than a sincere desire to accommodate—to promote peace and harmony within, and re-

move objection without, the pale of the Church. Let them be considered, then, on their merits as affecting the welfare of the Church, neither deluded or deterred by the ebullitions of that baleful party spirit, which throws so deep a gloom over the otherwise happy condition, and favorable prospects, of the general Church.

Personal Religion—It must be evident, that notwithstanding the gradual increase of our places of public worship, and of the professing members and communicants in the Church, there is not such an increase of vital piety, generally, as a sincere and earnest use of the means of grace, for the space of another year, ought to manifest. This is what I long to see, my dear brethren, what I labor to inculcate, and what I pray that I may be favored with, as the highest gratification, whether I be permitted to continue, or be removed from you.

But no resolution of this body can produce this blessed effect; though all their councils should be directed to it as the end to be attained. It must be the fruit of individual resolution, in humble dependence on Divine grace, to amend our ways—and of sincere and prayerful endeavour, to “walk worthy of our high calling,” “considering the end of our faith, even the salvation of our souls.” If we come short of this, it will be worse than in vain, that we have built and consecrated Churches, and employed Ministers, and heard Sermons, and consulted for the advancement of our Zion, “making a fair show in the flesh.” Advantages unimproved, will the more deeply condemn us.

Let me, therefore, recommend, above all, the cultivation of personal religion, in a more earnest study and meditation of the word of life—a more frequent acquaintance with your closets, for private prayer—a deeper repentance, and truer amendment of the life, by self-denial, and separation from the world. Be not afraid, my brethren, of being thought singular. The person who has not the courage to be singular, that is, to be separate from the deportment of the non professing and ungodly around him, is not worthy of Christ, and cannot obtain the unspeakable benefit of his precious blood shedding. As the world declines from God, and gives itself up more and more to the ruler of its darkness, no matter how decently this may be done—let not the Christian follow. Let him be still more singular, more separate, drawing nearer and nearer to God, wrapping himself up, in the love, and the power, and the mercy of God, in Christ Jesus, as the only safeguard against its alluring but destructive deceits.—Thus shall “the work of faith be fulfilled with power,” “and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Conclusion.—Before the whole of the new subscription, [for the Bishop's Fund,] will be available, the probability is very strong that I shall be removed from you. Every year has given its warning to my decaying body—and this last the loudest. I, therefore, think and speak upon the subject, apart from any interest but that of the Diocese, and earnestly recommend, that you fix your attention, rather on the ultimate, than on the immediate application of the fund. While I am able to serve a parish, in addition to the duties of the Diocese—and a parish shall be willing to receive my broken services—I am content to make up what is necessary to my support, in this way. And when this shall fail, or age or infirmity forbid its continuance—my confidence is strong in the gracious providence

of my Heavenly Master, and in that affectionate regard, to the exercise of which, I am so deep a debtor to my Diocese.

I now commit you to His guidance, from whom alone, "all holy desires, all good counsels, and all just works do proceed."



EXTRACTS FROM BISHOP GRISWOLD'S ADDRESS

To the Convention of the Eastern Diocese, Sept. 24th, 1823.

The Bishop being relieved from Parochial Duty important.—Were I released from the care of a parish, or if my pecuniary resources would admit of my employing an assistant in it, my duty certainly would be to go through the whole Diocese every year. In such visits, the Bishops in our country, and perhaps every country, are the most profitably employed. Others can write as well, and preach as well; but no others can so profitably perform those apostolic labours. And while we profess to be successors of the apostles in our office, we ought to be like them in our labours.

General Theological Seminary.—This is an institution wise and useful. I was among the first to bring forward the motion for its establishment; and hope, while I live, to be among its supporters. But, as must have been expected, it diminishes the numbers of our candidates,* and causes a loss to this Diocese of some of its most promising young men. The advantage of such a Seminary must of course be far greatest to the Diocese in which it is located. But we ought to banish from our minds all local

* We do not understand why this should be the case. We can perceive no motive for a person designed for the ministry, removing into the Diocese in which the Seminary is located, *prior* to his applying to be received as a Candidate. We should suppose that he would of course apply to the proper authorities of the Diocese in which *his home is*, and such invariably has been the fact in South-Carolina. An opinion, kindred to this, is satisfactorily considered in the Report of the Committee on the Seminary, to the General Convention, 1823, as follows;—

"There appears to be some apprehension on the part of the more distant and less wealthy Dioceses, that the students of the Seminary will be induced to desert their proper field of future labour, under the idea of having greater advantages in the vicinity of the Seminary. If such an apprehension does exist, your Committee are persuaded that the silent influence of time will destroy the illusion. There are no facts, as yet, by which it can be supported; and the love of country, and the influence of early habits, will gradually create, throughout the union, an indigenous Clergy. There is no more reason to apprehend that Candidates for Orders, educated at the General Theological Seminary, will not return to their respective Dioceses, than that students educated in the northern Colleges should thereby be alienated from home. If there be any danger, it is more to be apprehended in the northern section of our country, than in the southern. It may, however, be effectually guarded against, by making the students Candidates for Orders in their respective Dioceses, by greater exertions to support the Clergy, which will diminish inducements to emigration, and by enforcing the already existing regulations, which require Deacons to be under the direction of the Bishops who ordain them.

"Your Committee cannot but contemplate with pleasure, the delightful prospect of having a General Seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and south will give up, and the east and the west will not keep back."

prejudices and party feelings—to view our Church as one, and rejoice that it prospers in any place. Yet we are allowed to love ourselves as well as we love our neighbours; and we must not neglect those who are under our more immediate care. Whether a Seminary for instructing our Candidates in this Diocese be practicable, or, all things considered, expedient, I shall not venture even to give an opinion: but it is our duty, so far as it may be in our power, in some way to induce more of the young men, whom we bring forward to the ministry, to labour in this Diocese.

Religious Journal recommended.—In this Diocese, comprising several States, and the most of our Churches poor and so remotely distant from each other that our Clergy are never all together, I deem it highly important that we should have some Religious Journal of our own, by which such information and instruction may be conveyed to all our people, as shall be best adapted to their case and need. I mention it from the apprehension that the one which we now have, may soon be discontinued.

State of the Church.—We have occasion for gratulation and praise to God for the progress of his Kingdom in this sinful world. Among Christians generally, learning and the knowledge of the Scriptures are evidently increasing. On the one hand, enthusiasm is more and more tempered by rational piety; and on the other, the form of godliness is more enlivened by its power. Serious Christians generally are becoming more sensible of what are the true principles of their holy faith; and the better distinguish what an apostle calls the “gold and silver and precious stones” of religion, from its “wood, hay and stubble.” They who have been acquainted with the Church for the last thirty, or even twenty years, must have noticed this remarkable change in the style of preaching, in the comparative regard for the distinguishing doctrines of the Cross, and the spirituality of religion; and in a holy, disinterested zeal for imparting the knowledge of Christ, and the saving truths of his Gospel to all who are *sitting in darkness*, and are *without God in the world*. In our own country, at no other period has this change been so rapid, and so apparent, as during the year or two last past. It is particularly pleasing to contemplate the change in this Diocese. When, eighteen years since, it was organized, true Church principles (with a few exceptions) were far less regarded. The doctrines of the Reformation were not so generally and suitably enforced: and it is certain that the authority of the Church, and of our General Convention, were held in much less estimation. How great since has been the change in the increase of our numbers, the union of our Churches, and the correctness of our principles! If we bring into view (what to judge accurately we must do) the comparative increase of population in the different States, our increase, in the number of our Clergy, and Churches, and Communicants, has been greater than in any other of the northern or middle States. The union of our Churches, without interruption, has been, and still is increasing;—party distinctions are happily scarce known amongst us; and they should be considered as our enemies who would introduce them. The true principles of the Protestant Episcopal Church, can, I verily believe, in no part of this world be found in greater perfection than in this Diocese. It is delightful to see the reverence which our Clergy and people now generally have for the order and worship of the Church, and for the General Convention.—I cannot sufficiently express my thanks to the Fathers of Mercies, and

the Head of the Church, that especially we have in this Diocese a body of Clergy so decidedly attached to the Episcopal Church, and so zealous in support of its distinctive principles, without any leaning to popery, or abandonment of Protestant principles, or neglect of Evangelical truth.

But while we offer the just tribute of praise to God for so great a blessing, let us not deceive ourselves in a vain confidence of boasting, nor because in these advantages we are much better than in times past—suppose we are all which we ought to be. We, of the Episcopal Church, are indeed too much given to *commend ourselves*; and we may even fear that the cant of sectarianism is growing upon us. A habit of complacency in thinking and speaking of our orthodoxy, and the superior excellence of our Ecclesiastical system, naturally leads us to put too much confidence in our profession, and to be so satisfied with ourselves as to make less improvement. Let us not forget who it is that makes us to differ from others; and that for all which God gives us we are accountable to him. If in religious privileges we are indeed more blest than other Christians, we are also more sinful, and more to be condemned than other Christians, if we do not also *as much excel them* in the fruits of the Spirit, and a zeal for God. We cannot be the best friends of religion, except we are the most willing and most forward in promoting its general interests; nor the best friends of the Church, if we are not the most active in doing that which will best increase the number and faith and piety of its members. Our Lord's rule is, "By their faith ye shall know them." Truly to love him is to believe his word and do his work.

Missionary Efforts.—We may say, I think with truth, that there is no criterion of a pure zeal for God more sure than a Missionary spirit—an ardent desire to impart the knowledge of Christ, and the salvation of God to our fellow-men. We may, from various worldly views, or from motives not purely religious, be zealous for the increase of religion in our own parish, or State, or Diocese, with which our interest, or fame, or party feelings may have particular connexion. But if we are willing to cast our bread upon the waters—if we will spend and be spent for those who will make us no returns of worldly good, it is among the best evidences that the love of Christ is perfected in us. And this love, we humbly trust, is increasing among us. Foreign missions have heretofore been unpopular among our people, and very many have strongly opposed them: but a remarkable change is evidently in operation. That we should be sincere believers in Christ, and yet feel no deep concern for the conversion of the heathen, is a strange inconsistency. And of all Christians, Episcopalians, considering what they profess, and even boast of, are the least to be excused for neglecting this labour of love. It is remarkable that (as experience has shown) nothing so tends to awaken a pure zeal in the Christian's breast, and of course to promote his own salvation, as to engage in Missionary efforts. And the common objection that our efforts are all needed at home, is really favorable to Foreign Missions: for reason teaches us what experience has confirmed, that those who do most for Foreign Missions, will do most at home. They who have such sincere desire to honor God and do good to men, are the least like to neglect their friends and neighbours. This, therefore, that we may save ourselves as well as others, is one chief reason of my dwelling often and much upon this subject, and endeavouring to convince our people of the importance of bearing their

just part in evangelizing the world—in diffusing light, and liberty, and civilization, and all the arts and comforts of life, with the knowledge of God, and the hopes of immortality among the inhabitants of this terrestrial world. Unbelievers, with cold or faint-hearted Christians, may deride the idea, or think it impracticable; but the work has already commenced—its progress, though slow, is sure—it moves forward with accumulating force and increasing velocity; and, as we believe, it *will* go forward; neither the powers of the earth, nor the gates of hell shall be able to arrest its progress!

Let us then continue to form Missionary Societies, and to support those already formed; and especially that which is patronized by our General Convention. Little, we know, has by that Society been done; but this is chiefly because little has been contributed to its funds, and because so many of our people have been opposed to Foreign Missions. But few of us have bid them God speed. We have not, as we ought, even prayed for their success: we have not manifested a desire that the world should become Christian. God will not bless us at home, while we love him in word and tongue only: We ought to expect that our numbers will continue comparatively few, till we have more zeal for the increase of the Redeemers Kingdom. And how inconsistent is our claim to be accredited as eminently the successors in office of those apostles whom Christ commanded to *preach his Gospel to every creature*, whilst we, of all Christians, are the most negligent in obeying that precept!

I am sensible that many of our people have contributed, and perhaps still contribute to support the Missions of other denominations. Glad we are that the love of Christ rules in their hearts; and we ought to rejoice and bless God that the holy Scriptures and the doctrines of Christ are spread abroad by any Christians. But have we no wish that the thousands and myriads who are converted from the heathen world, should know something of Episcopacy? Are we so attached to our distinctive principles, and yet so indifferent whether Christians of other countries shall have opportunity to know them? The true cause of this is not the indifference of our people to the interest of our Church; but other denominations have more active zeal: they call on people to contribute, while we neglect to do it.

Charity.—Let us in all things follow after that charity which is the bond of perfectness. Even different sects should not view each other as rivals, still less as opponents; but as all labouring in the same good work, each according to his knowledge and faith and sense of duty. We, like others, must and ought to labour in that way which we verily believe to be most agreeable to the truth of God's word, and the usage of the primitive Church. The points in which we differ from some of our Christian brethren are few in number; but we deem them important—especially the three Orders of the Ministry—the rite of confirmation, and the utility of a well composed Liturgy. Respecting these, we are constrained to differ from many Protestants. And while we thus continue in some things to disagree, it is better for the general good that the labours of each denomination should be distinct and separate. The great evils to be feared, and what should most religiously be avoided, are the animosities, sectarianism, and party spirit which divisions so naturally produce.

Extremes to be avoided.—There are other two extremes in which we naturally and too often err, injurious to piety and peace. The one is undue re-

liance upon religious rites or ascribing too much efficacy to the outward, regular ministration of the Christian Ordinances, independent of the faith and piety of those who perform or receive them. The other is, too little reverence for the sacraments and other institutions of Christ and his apostles—placing undue reliance upon inward feelings, and what is (not very properly) called experience. These are the *Scylla* and *Charybdis* of religious life. Thousands and millions thus turn to the right hand or to the left. They are perils to which we, of the Episcopal Church, with all our intentions to steer a middle course, are much exposed. The institutions of our Saviour, and the two sacraments especially, cannot be too highly revered and regarded: nor to the inward faith and affection of the heart can we attach too much importance. The danger is that one or the other will be too much neglected. God has joined them together, and it is at the peril of his soul that man ever parts them asunder. “Except ye be born of *water* and of the Spirit ye cannot enter into the Kingdom of God.”



Extract from the Review of an Address to the Medical Graduates of the University of Maryland, April 7, 1828, by N. R. SMITH, M. D. Professor of Surgery; which appeared in the Washington Theological Repertory, for September.

Why, we may ask, is it, that numbers of the ardent and intelligent cultivators of the natural sciences, among the youth of our own country, are so prone to infidelity? Why it is, that some of our academies and other institutes for the advancement of Natural History, are so miserably tainted with unbelief? Have these youths—have the members of these societies, accurately and thoroughly investigated the claims of revelation, and discovered them to be without a sure foundation? Far from it. In prosecuting their favorite studies, they have selected, on account of their ability, authors and teachers who themselves had thrown off all allegiance to the word of God. It needed, therefore, no systematic series of axioms and propositions—no laborious effort of moral reasoning, to persuade these inexperienced and unsteady minds to part with their confidence in revealed truth. Enough that such and such eminent chemical or geological professors had deemed it all a fabrication—that a chief in botanical science had not ‘heard the voice of God among the trees’—that a distinguished collector of insects could find no connection between the design displayed in their organization, and an almighty all wise designer—that a great lecturer on Natural Philosophy was used to sneer or smile when any one was so weak as to mention a future state in his presence. ‘We shall have no lecture to-morrow,’ said a celebrated teacher of this last science to his class, ‘for a fast day has been appointed, and we must yield a little to the superstition of the times.’ Who does not immediately perceive the effect these few words were likely to produce upon the opinions of those who had been habituated to hang upon his lips with admiration and delight?

It is cheering to turn from a view like this, and consider the numerous bright luminaries of science, who have been equally the ornaments of Christianity. It is encouraging to perceive that an humble deference to

Gospel truth is, in many instances, considered an important qualification in those who are called to lead our own young votaries of learning through their arduous paths. The 'Address' which has called forth the preceding remarks, exhibits to us an instance in point — After a brief but interesting exordium in allusion to the occasion which had brought his hearers together, the writer continues:—

"To the reflecting mind there is no department of natural science which does not abound in objects capable of exciting intense interest. In the whole range of the material universe there is nothing which does not display the designs of an omniscient being. From the sun that wheels in his splendour to the mote that floats on his beams, there exists not a particle, whether living or inanimate, that is not obedient to certain known and fixed laws, which are the proper objects of intellectual research. But in the material world, there exists no object so worthy of philosophical contemplation, as the subject of your early pursuits—the structure and functions of the human frame. If, in a moral sense, man may be pronounced the noblest work of his Creator, I can assure you that the phrase is equally true, when applied to his physical organization. Man, fearfully and wonderfully made, resulted from the last effort of creative wisdom, and, as the seal of his superiority, he was stamped with the image of his maker.

"But the organization of man, which in health and disease has been, and I trust will continue to be, the great object of your inquiries, is interesting in another respect. Completing, as he does, the climax of the organic creation, man represents the connecting link which binds together the spiritual and the material world. Our bodies, though wonderful in their organization, are chiefly ennobled in becoming the temporary residence of our immortal spirits. In contemplating man, therefore, as both mortal and immortal; as in the language of a great poet, 'created half to rise, and half to fall,' we survey a structure, the base of which rests on the material world, and the summit of which is lost in the heavens.'"

We quote the following beautiful passage:—

"I have always thought that the great Shakspeare, profound as he was, in his acquaintance with human nature and human affairs, presents us with but a heartless churl in his profession, in causing the physician to reply in the negative, when asked, 'canst thou not minister to the mind diseased? pluck from the memory a rooted sorrow? raze out the written troubles of the brain? and by some sweet, oblivious antidote, cleanse the sad bosom of the perilous load which weighs upon the heart?'

"Gentlemen, with confidence, and even against such authority, I affirm that it is your duty, and often within the limit of your art, to minister even to the grief-sick mind; and, although compassion cannot pluck from the memory deep rooted remorse, nor philanthropy always bind up the broken heart, yet there is a power, which descends with healing in his wings, and none more frequently than the physician, can seize the auspicious moment, when the heart, subdued by sorrow and suffering, may be persuaded to resort to him whose employment it once was, to heal both the soul and the body. I have known a physician, who was himself more than half a *sceptic*, recommend to an individual, whose mental anxiety foiled the remedies which were employed for the relief of his bodily pain, the consolations of religion; he prescribed it as he would an anodyne for the body, and because he had often witnessed its soothing influence. But I

earnestly desire that you may employ it, not thus empirically, but from a more familiar acquaintance with its nature and virtues.

"I cannot too earnestly urge upon you the importance of ever exercising towards your patients and their friends, the most perfect frankness. Rely upon it, that it equally comports with your interest and your dignity. He that often equivocates soon loses the confidence of the sick, and consequently all influence over their hopes and fears. There are, indeed, cases and periods when it would be rashness in the extreme, to acquaint the sufferer with his real condition; but in other instances, in which the assiduous and sympathising physician will have won the confidence and all the avenues to the heart of his patient, it appears to me that he but poorly discharges his duty to an immortal spirit, who, on the very verge of the precipice, amuses it with false hopes of health and life, and cheats it of the last moments granted for reconciliation with its God. How indignantly must the ruined soul, 'when we shall meet at account,' frown upon him, who, for his own momentary advantage, may have concealed from his view the dread realities of eternity."

It has been our happiness to listen, on one or two occasions, to another of the medical faculty of the Maryland University. We allude to the accomplished Professor of Chemistry, Dr. De Butts. With a versatility of talent, qualifying him to assume no mean station as an artist, or in polite literature, he has gained to himself a name which ranks among the first in his own peculiar branch of physical science. But these things, we trust, he 'counts but loss, for the excellency of the knowledge of Christ Jesus, his Lord.' He is also one, who is 'not ashamed of the Gospel of Christ.' While, by open profession, he has acknowledged his Redeemer in the ordinance of his own appointment—he does not hesitate to recommend the volume which has "brought life and immortality to light," to those attending upon his instructions. Would that we could present our readers even a feeble outline of the eloquent, and we may add, impressive discourse with which he opened his last course of lectures.

We were shown an individual, endowed with genius, burning with ambition, keenly alive to all that is lovely or sublime, gaining step by step the loftiest heights of earthly wisdom; now enlivened by the voice of melody, now refreshed by the fragrance of the flowret, now amazed at the wonders of animal nature, now transported by the starry canopy above; perceiving all, investigating all, and, in many instances, understanding all; constantly excited, yet never satisfied; persevering in his career, until activity began to give way to weariness, and curiosity to listlessness; no power of religious principle to cheer his drooping spirits, no filial sense of an all pervading God to sustain him; compelled at length to feel, though he might be too proud to confess, that unless something far higher and purer attends and sanctifies our intellectual efforts, they end but in 'vanity and vexation of spirit.'

Few, we believe, could have listened to this representation, without being impressed with at least a temporary conviction, that the wisdom of this world is of little worth, without that which cometh from above—that a knowledge of nature will be wretchedly unsatisfying, without an acquaintance with nature's God.

On another occasion, we recollect to have heard Dr. De Butts distinctly and emphatically refer a class, then about to enter upon the busy

scenes of life, to the Bible, as the best means of attaining that courteousness of demeanor so important to their own success and welfare, as well as the comfort of others.

We have never had it in our power to hear any of the other Professors of this important institution. We learn, however, that two or three others bow themselves before the sacramental altar, in token of their allegiance to the Lord Jesus Christ; thus giving the weight of their influence to the cause of the Gospel. Dr. Davidge, we have understood, is accustomed, when lecturing on the brain, to expose the futility of the system of materialism, and the absurdity of those who represent ideas as secreted by the brain, in like manner as bile is by the liver.

When we consider the extent to which the doctrines of infidelity have pervaded every branch of physical science, we cannot but rejoice at beholding so many members of a medical institution, of such high repute, and calculated, from its numerous advantages, to attract large bodies of students, the decided friends and advocates of the doctrines of revelation.



FROM THE EPISCOPAL WATCHMAN.

THINGS BY THEIR RIGHT NAMES.

There are some words, which people will persist in using improperly, after the impropriety has been demonstrated a hundred times. The word *Catholic* is one of them. We profess to believe "in the holy Catholic Church;" and pray that we may be gathered unto our fathers "in the communion of the Catholic Church." At the same time we hear people talking about the Catholic Church, and the Catholics, and Catholic emancipation; when it is only of the Papists, and of the Church of Rome, that they would be understood to speak. In an abridgment of Church History, where at least we should look for a correct theological nomenclature, I observe the spiritual subjects of the Pope familiarly termed Catholics; and in the popular Geography of Mr. Woodridge, those countries, in which the supremacy of the Pope is acknowledged, are marked C, on the maps, to denote that the established religion is *Catholic*, as the key gives us to understand. The word, we know, means *universal*, nothing more. Do those, who apply it to the papal communion expect us to acknowledge, that the Church of Rome is the universal Church? Then it must be the *true* Church—it has been unworthily slandered—our separation from it was causeless and schismatical; and we ought to renounce our protestantism, and hasten *instantly* to kiss the Pope's toe. But if, by the Catholic Church, they intend only the Church of Rome, why will they persist in using a name which is inapplicable—a name, which the papists have always been eager to appropriate, and which we ought to be the last to yield? Again, I affirm, that it is high time to dismiss the word from our own religious formularies; or to designate the papists, when we have occasion to speak of them, by some appellative which does not convict us of schism. Besides, there is an absurdity in calling them Catholics. The Church of Rome is *not* the Catholic; (i. e. the universal Church.) Its communion is rejected by the

greater part of Christendom, and is therefore far from being universal. But if it is meant, that the true faith exists in that Church only; and that it is, on that account, entitled to the appellation which so many are ready to yield—I repeat it, the sooner we hasten back into her maternal bosom, the better. Let things be called by their right names. The members of a Church, of which the Pope is the head, may with propriety be termed *papists*; and the *papal Church*, or the *Church of Rome*, is the proper designation of that communion.

TRUTH-TELLER.

POETRY.

HYMN.

From Bishop Ken's Christophei, or Songs on Jesus.

My Saviour thou all holy art, And should'st be loved with all the heart; Oh with a love thy servant bless, Proportioned to thy loveliness.	Invigorate me when afraid, When weak, vouchsafe me heavenly aid; Quicken me, when I stupid grow, Breathe consolations when in woe.
Oh consecrate my mortal frame Into a temple to thy name; Oh be thou of my soul the soul, All its rebellious powers control.	Truth sacred in my memory keep; For sin create contrition deep; Be monitor thy law to heed; Be Advocate my cause to plead.
My soul with truth's bright radiance fill, Keep me resigned to God's sole will; Whene'er I stray, be thou my guide, Fix me, inclining to backslide.	All filial grace in me excite, Be witness that I walk upright; Seal pardons for transgressions past, Support me when I breathe my last.
Oh purify my soul from stain, All tendencies towards ill restrain; My soul with warm devotion fire Which may with sighs and groans aspire.	Praise God, from whom all blessing flow, Praise him, all creatures here below; Praise him above, ye heavenly host, Praise Father, Son, and Holy Ghost.

Extract from the Lines of Cowper, which he supposes to have been written by SELKIRK, during his abode in the Island of Juan Fernandez.

1. Society, Friendship, and Love, Divinely bestow'd upon man, Oh had I the wings of a dove, How soon would I taste you again! My sorrows I then might assuage, In the ways of religion and truth, Might learn from the wisdom of age, And be cheer'd by the sallies of youth.	2. Religion! what treasure untold Resides in that heav'nly word! More precious than silver and gold, Or all that this earth can afford. But the sound of the Church going bell, These vallies and rocks never heard, Ne'er sighed at the sound of a knell, Or smiled when a Sabbath appeared.
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RELIGIOUS INTELLIGENCE.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Third Quarterly paper printed in September has just been received. It points out the considerations in favour of the mission to Greece which the Society have determined on, expresses a hope that, though death has deprived the Society of the Missionary to Africa, (Rev. I. Oson) that God will soon raise others in his place, and mentions that the mission to Buenos Ayres in consequence of the rigid blockade of that port, the unexampled expenses of a residence there, and other causes, is for the present suspended. This paper also contains an extract from a letter of the Rev. Mr. Horrell Missionary in Missouri, which states that \$1500 would be advanced (to be reimbursed by the sale of pews) for completing the Church at St. Lewis, and that when finished, which it is expected it will be in December, there will not be a neater and more commodious edifice for worship in the whole western country. Of Pensacola, for which place the Missionary will soon proceed, we are told that it is believed to be a situation well deserving the attention of the Society, because its resident population, are, it is believed, actually without a Protestant church of any denomination, and also because of the number of officers of the navy, of which it is a station, who are occasionally resident there, but, in general, for too short a period to allow, on their part, of the measures necessary to to establish among them the ministry of the Gospel. The wishes of some of these, earnestly expressed, have been repeatedly presented to the Executive Committee.

The Executive Committee remark that their means have been barely sufficient to meet their previous engagements to Missionaries already in service, and the incidental expenses of the society. In order to cover the expenses of the new Missionaries and agents to Greece and Florida, at *least* TWENTY-FIVE HUNDRED dollars must be forthwith added to the annual receipts of the society. The Executive Committee confidently believe, that in a work as hallowed in the estimation of every pious Christian, as that of sending the preached Gospel, its ordinances and its consolations, to the destitute, they cannot fail of obtaining from their brethren, the aid both of their prayers for the divine countenance and support, and their liberal communication of the means necessary for the sustenance and comfort of those, who forsake the enjoyments of home, to communicate the word of life in distant lands; like their Divine Master, having *compassion on the ignorant and them that are out of the way.* LET THE FRIENDS OF CHRISTIAN MISSIONS. THEN, DISPENSE TO THE SOCIETY, WITH A LIBERAL HAND, THE MEANS WITH WHICH GOD HAS BLESSED THEM.

North-Carolina.—The Managers of the Missionary Society reported to the last Convention that during the past year, the applications for Missionary labour have been unavailing, though the sum offered as compensation was increased to six hundred dollars per annum.

" Their efforts to obtain this very necessary assistance, have not, however, been abandoned. Through the different Clergymen who have removed from this Diocese to the north, application is yet making to obtain it ; and in order to obviate the objection, so generally, but in its degree, so erroneously, entertained respecting our climate, they are authorized to stipulate for the removal of the Missionary, from the lower to the upper country, before the commencement of what is considered the sickly season.

" The Board of Managers are so fully aware of the importance of Missionary services to the advancement of the Church in this Diocese, that they deeply lament their want of success hitherto, and deplore that apathy to the necessities of this portion of the general Church, which turns a deaf ear to all their offers and solicitations. But the Board deplores still more deeply, the small prospect of relief to this want, which the diocese itself presents, there being only one candidate for Orders at present on the list. Over this, however, as the Board has no control, it can only entreat, that the earnest prayers of the whole Church may be added to theirs—that the Lord of the Vineyard would be graciously pleased to pour out upon us, such a spirit of zeal for the advancement of his kingdom, as shall raise up labourers for his harvest, from among ourselves,—the Board being experimentally convinced, that native Missionaries, and a native Clergy, are best calculated to give increase and stability to the combined interests of religion and of the Church in this diocese."

Much exertion has recently been made for the increase of the Bishop's fund. It already amounts, including subscriptions not yet due, to \$11,472.40 cts. The amount of the Bishop's fund in South-Carolina is \$9440. So it surely is surprising that the comparatively small and poor Church of our sister diocese should so far exceed us in this good work.

New-York.—The Sewing Society attached to St. John's Church have contributed \$104 to the Protestant Episcopal Missionary Society of the diocese. On the 10th August, the Church at Brownville was consecrated by the Rt. Rev. Dr. Hobart.

" In the rise and establishment of this Church, there are some circumstances worthy of notice. The extravagancies which had marked what was called a "revival of religion" in that place so disgusted almost all the reflecting part of the people who were accustomed to attend the prevailing worship that they were induced to examine the character, doctrines and institutions of the Protestant Episcopal Church. Episcopal service was only once performed there previously to the visit of Bishop Hobart two years ago. At this time, so little acquainted were the people with the Liturgy that the Clergymen who attended him were the only persons who repeated the responses. The Rev. Mr. Keese then just admitted to Deacon's orders remained in the village. And now the place of worship, a large and commodious stone building, has with the

consent of the proprietors become the property of an Episcopal congregation who were duly organized. The congregation audibly and devoutly joined in the service, several heads of families with their children of suitable age were confirmed, and the communion was administered to about thirty persons. There are few if any places where a more enlightened attachment subsists to the Protestant Episcopal doctrines and institutions among the great body of the inhabitants.

"In the conclusion of the sermon which he preached the Bishop alluded to these circumstances. A person who was present procured a copy of this part of his discourse which is here subjoined.

"It is with no common emotions that I unite in the present solemnity. My attachment to the Church of which I am a minister, much more elevated than that which binds an individual to a peculiar party merely because circumstances have united him with it, is excited and cherished by the conviction which daily observation and reflection strengthen, that correct and truly evangelical in her doctrine, apostolic in her ministry and ordinances, primitive, sober and fervent in her worship, she is a sound portion of the Church of the Redeemer. In addition to this her divine origin and elevated character. I consider her in that origin and character the best safe-guard of the faith once delivered to the saints, the most effectual barrier against the corrupting contagion of heresy and the desolating flood of fanaticism, and destined to be the final assylum of that pure rational and permanent piety, which is the only security of social order and prosperity, and the only blessed source of personal virtue, consolation and happiness. With these views and these feelings—(they may be erroneous but truly they are honest,)—I cannot but earnestly seek her extension and prosperity, pray for her peace and labour for her advancement. Greatly then must I rejoice to see her rise, as in this important village, where till but lately she was unknown, and rise I trust in God to increase and to flourish. I cannot but rejoice to see her deeply and I hope permanently seated, not in the prejudices and passions of ignorant party zeal, but in the understanding and best and liveliest affections of those who have examined her character and claims, who have marked well her towers and bulwarks and ascertained that they rest "on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Thanks to God for what he hath done for his Church; for the vineyard his own right hand has planted."

One who has lately visited the *Episcopal Church among the Oneida Indians*, says—"On entering the Church we found a few people of our own colour seated together; but the body of the building was occupied by Indians. As the men and the women came separately, so they occupied distinct situations—the men being seated on the right side, and the women on the left. Some of the Indians were dressed entirely in our fashion; but more wore a fantastic assemblage of national and adopted costume,

"We had not been long seated amid this singular congregation, before the pastor entered in his robes ; a meek and gentle young man, with a face full of benevolence and piety. He presently began to read in the Oneida tongue, into which our liturgy had been translated and condensed. The people stood up, kneeled, and sat down, as with us, and we were thus able to mark the different clauses of the service. The lessons and sermon were read in English, for the benefit of the whites present ; and thence translated, and repeated in passages by the interpreter. Nor were they without music ; for, when the hymns were given out, a party of Indians in the choir sang in their own tongue—sometimes to a national tune, sometimes to a tune of ours. And thus I chanced to hear *Old Hundred* sung, and sweetly sung too, in Oneida. The conduct of all was exceedingly devout, especially of the women ; much more so indeed than that of the white people present."

Maryland.—The Standing Committee of the Protestant Episcopal Church, in the State of Maryland, have invited the Rt. Rev. Bishop Onderdonk, of Pennsylvania, to perform Episcopal duties in that diocese until a Bishop is elected to succeed the late Bishop Kemp.

West-Indies.—The London *Slave Conversion Society* is composed principally of members of the establishment, and the greater part of its funds go to the support of Catechists employed under the direction of the Bishops, and of Chaplains on several large estates.—Its expenditures during the last year amounted to about \$15,000. The Bishops both speak with great interest of the efforts of the Society, and after a residence of several years in the West-India Islands, and a very extensive acquaintance with all classes of their population, seem very far from apprehending any *danger* from the instruction of the slaves.

Greek Church.—The moral and religious circumstances of the Greeks, are strikingly peculiar. They already profess to be Christians. Their ecclesiastical affairs have long been reduced to a regular system ; they have a ministry, the Bible, ordinances, and sacraments. But then the history of their church unfolds a sad picture of ignorance, superstition, and extreme corruption. The eastern church has not, indeed, been subjected to so stern a tyranny as that of Rome, nor has it degenerated into as abominable idolatries. But its moral condition is bad enough. If the Bible is not purposely and forcibly kept from the people, it is in fact as little known as in Romish countries. Monastic establishments are as corrupt and baleful. Other mediators beside the only one appointed between God and man are as much trusted, the Sabbath is as fully desecrated—the manners of the clergy as depraved—and genuine piety quite as little known or practiced. As a badge of national distinction, they are passionately devoted to the cross ; and noble has been the army of martyrs, who in this sense, have died in its defence. But

slight, indeed, are the traces amongst them of the influence of that converting and sanctifying power, which the doctrines of that cross are designed and calculated to diffuse. The Greeks as a body are irreligious, profane, and unprincipled. For their instruction and salvation every thing is yet to be done, *as much*, perhaps, as if they had never been named by the name of Christ.

The Rev. J. J. Robertson has been appointed an agent of the general Protestant Episcopal Missionary Society, to visit Greece, to inquire into the state of religion there, disseminate Tracts, &c.

Revival of Papistical Controversy.—"It is high time that the educated part of the community took some little interest in examining the tenets of the Church of Rome, and the grounds of reason and Scripture on which we have separated from her communion. The controversy has of late been confined to cheap tracts circulated by the Romish priests, and replied to in many instances by Methodist preachers; and we have before us publications of this kind, where from the artifices of one party, and the ignorance of the other, the Protestant cause, as in some late public injudicious discussions, has profited, little, if any thing, by the exertion of its advocates. The truth is that the fallacy of the Romish system had been so thoroughly exposed in all its branches by our earlier divines, and the attempts to refute their positions so utterly abortive, that there seemed to be no room for any new treatise on the subject. The poisonous tree, having been felled to the ground, was considered to be no longer an object of watchful attention; whilst its noxious roots, still struggling for life, have secretly sprung up and ensnared the ignorant and unwary.

The case, however, is now somewhat altered. The Romish clergy, in our own country at least, have taken up a new line of proceeding, and have endeavoured to accommodate their most obnoxious tenets to that spirit of active though not always sound inquiry which is the characteristic of our own times. A plausible writer on their side seems to have conceived that by this means he might put an end to religious controversy, and by a liberalized view of the infallibility of his church, persuade us to refer all our religious differences to this tender and maternal guidance. Hence has arisen a necessity for renewed defences of our faith, and fresh elucidations of the grounds on which we hold the Church of Rome to be unscriptural in her doctrine, and unfit to be entrusted with the care of human souls. And we trust that the occasion will call forth some of the dormant strength of those various able divines amongst us, who are well versed in the whole history of Romish corruption."—*London Christian Remembrancer.*

The Lord's Day not the Sabbath.—"A friend lately asked me what "Sabbath" it was after Trinity; another wished me to inform him what he was to do when a saint's-day falls on the "Sabbath," whether he is to read the "Sabbath-day Lessons," or the Saint's-

day Lessons ; and a third has written to me, to inquire if I have a "Sabbath school" in my parish.

"Surely there is more of singularity than of necessity or propriety in this kind of language. I could never discern any reason to justify the practice of calling the Lord's-day the Sabbath-day. I feel no difficulty myself in calling it by the vernacular term of Sunday : as I find it called in the Prayer-book, and by most members of our Church, including multitudes of devout, well-judging men, who would not sanction any term because it was common, if it were wrong. Who ever thinks of the worship of the *sun* when he hears the term, unless it be "the Son of righteousness?" But if any person have a scruple in this matter, let him at least call it "the Lord's-day." It is so called in Scripture, and it is so called in our own law books ; but the Sabbath-day, both in Scripture and in English law, is the seventh day and not the first. In the proceedings of our Universities, our Legislatures and our law, "dies Sabbati" means Saturday, and "dies Dominicals," Sunday. How would my Sabbath-school friend explain the following verse to one of his Sabbath scholars? "In the end of the Sabbath, as it began to dawn towards the first day of the week—." A child instructed according to this manner of speaking would render it, "In the end of the Sabbath, as it began to dawn towards the beginning of it—."

"Let us then, if we object to the ordinary term, use an expression which is constantly employed in our Acts of Parliament, "the Lord's-day ;" or, at least, where the term Sabbath is preferred, let there be prefixed to it the epithet "Christian," which will both distinguish it from the day of the Jewish Sabbath, and remind us of that eternal "rest" which remaineth for the people of God."—*Ch. Observer*.

Bishop James.—The Rev. Doctor Smidt, one of the secretaries of the Church Missionary Society at Calcutta, in a letter to a friend in this country, says, "I cannot close this letter without adding, that the new bishop is likely to prove a great blessing to India. He takes a very lively interest in all that is calculated to promote the glory of God and the welfare of mankind. He has already patronized, and, in several instances, in a most cordial manner, the following institutions: the two Diocesan Committees, [of the societies for promoting Christian Knowledge, and for propagating the Gospel,] the Church Missionary Society, the Apprentices' Society, the School-book Society, the Prayer-book Committee, the Bible Society, and the European Female Orphan Asylum."

English Theological Seminary.—We observe on the cover of an English Magazine, the following advertisement: "His grace the Archbishop of York, has been pleased to confer on the Rev. John Barber, M. A. of St. John's College, Cambridge, and incumbent of St. Matthew's Church, Wilsden, in the parish of Bradford, the privilege of educating candidates for holy orders, within the diocese of York, in conformity with his grace's present regulations. Mr. B.

can accommodate two gentlemen in his own house, in addition to those already with him, and comfortable lodging may be obtained in the village of Wilsden for others." This may be considered the germ of a Theological Seminary.

Society for propagating the Gospel.—It appears from their Report for 1827, that they had then in their employ, in various parts of North America, and the East Indies, *one hundred and twelve Missionaries*, at the annual expense of near \$90,000; *one hundred and fourteen School-masters*, aided at the annual expense of about \$4,500; a President, two Professors, and a printer for Bishop's College, Calcutta, at the annual expense of \$12,000. The entire annual disbursements of the Society for 1826, amounted to upwards of \$100,000.

Study of the Bible in Colleges.—The faculty of Amherst College have recently resolved to incorporate into the regular course of study pursued at the institution, the stated and systematic study of the English Bible. The exercises are to be weekly, and are to consist of a careful examination of some portions of scripture, by the whole class together, under the guidance and direction of a college officer, and also a course of familiar lectures on some collateral subjects.



BIBLE QUESTIONS.

1. What do you understand by "the Holy Catholic Church?"

2. What do you understand by the profession that you believe "in" the said Church?

Consult Secker, Barrow, Pearson, or Kettlewell on the IX. Article of the Apostles' Creed. Bishop White's Lecture 2d and Dissertation 2d. Stackhouse's *Body of Divinity*, 731 and 732. Essay on the Church, by the Rev. Wm. Jones, a valuable Tract.

Answers to be given in the week preceeding the first Sunday in January.



NEW PUBLICATIONS.

A Connection of Sacred and Profane History, from the death of Joshua to the decline of the Kingdoms of Israel and Judah. By the Rev. Michael Russell, L.L.D. Episcopal Minister, Leith. London. Rivingtons. 2 vols. 8vo. 1827. 28s.

"That part of his subject which Shuckford either relinquished or was prevented from completing, it is the object of the work before us to fill up; and we think that the public are much indebted to Dr. Russell for having undertaken the task. Although Shuckford professes in his title page to bring down his history to the dissolution of the Syrian Empire under Sardanapalus, and the declension of the kingdoms of Israel and Judah under the reigns of Pekah and Ahaz, yet the period which he accomplished extends only to the conquest of Canaan under Joshua. At this point then, the work before us, properly speaking, commences. It is the intention of the author to continue it until the time when the work of Prideaux commences; but the volumes before us reach only to the reign of Saul, the remainder of the period being reserved for two concluding volumes.

"The work of Dr. Russell is a continuation of the subject of Dr. Shuckford's 'Connection;' but it can hardly be called a continuation of the work itself: so much of the ground is common to both writers; so many things are repeated; such different views of particular points are taken; and so little reference is made in the last of these works to the labours and views of his predecessor. In a great mea-

sure this was unavoidable, owing to the defects in Dr. Shuckford's plan: and not unfrequently owing to views and conclusions in which he was mistaken: but, be the cause what it may, the effect is unfortunate, considering the works as one: the unity of the subject is still preserved, but there is little else that indicates any harmony of design.

"The great fault which we have to find with this work is want of arrangement. Not only does he recur too often to subjects and facts, which are treated at length both in Shuckford and Prideaux, which as a continuer of these works, he ought to have avoided as much as possible, but he sometimes repeats himself; and in this way has not only made his work longer, but also somewhat less attractive than it might have been. The part of his subject which it remains for him to treat, is much more difficult as well as much more important than that which belongs, properly, to the present volumes. But there are also very many more materials to assist him; and we look forward to the completion of his labours with the expectation of much and useful instruction,"—*British Critic*, No. VI.

Death Bed Scenes.—It is a great merit of this book, that it illustrates the most abstruse doctrines in a *familiar* way, which renders them interesting to readers in general; and we may add with a perspicuity and force and consistency with the views of our Church truly admirable. On the supposed incompatibility of free agency and free knowledge we have the following remarks:

"I endeavored to clear up the difficulty in the following manner. Looking through the window I saw one of the old women at the pump, which stood in the centre of the court-yard, and I asked Mrs. Milton who it was?—"It is Mrs. Callender," she answered.—"And what is she doing?" I asked again.—"She is filling her tea kettle," she said.—"Are you quite sure of it?" I asked once more.—"Yes sir," she replied, with surprise at my question; "I cannot possibly be mistaken I am perfectly certain about it."—"Very well, then," I said, "here is a circumstance, which you know certainly and infallibly: does your certain and infallible knowledge of the thing make Mrs. Callender do it?"

"No, to be sure," she answered, "it cannot."—"And yet," I said, "if she did not certainly do the thing, you could not certainly know it?"—"Very true," she replied.—"Do you understand, then," I inquired, "that it is her doing the thing which makes you infallibly know it, and not your infallible knowledge of it, which forces her to do it?" "I do understand," said she, "and I think I understand also what you are driving at. But knowledge and foreknowledge, Sir, are very different things."

"Be patient, Mrs. Milton," I said, interrupting her, "be patient, and we shall come to that in a moment. Look again, and tell me what Mrs. Callender is doing now."—"She is going back to her house, Sir," she answered, "with her tea-kettle full of water."—"And do you know," I inquired, "what she will do when she comes there?"—"Yes," she replied, "that I do very well. It will be her tea-time in half an hour; and she will put her kettle on the fire immediately."—"Here, then," I said, "is a circumstance which you foreknew; but you will hardly tell me, I should think, that good Mrs. Callender does not put her kettle on the fire of her own free will, and uninfluenced by you."

"She was staggered at first; but, soon collecting herself, she answered,—"I was too hasty, Sir, in saying that I knew very well what Mrs. Callender was going to do. It is likely, indeed, that, she will put her kettle on the fire; but she may set it down, and do something else first; or, for what I know, Sir, she may drop down dead as soon as she crosses the threshold."

"She may, undoubtedly," I said, "and this glorious sun, which now shines in so brightly through your window, may rise no more; but you have the greatest human certainty, that the sun will rise to-morrow, without your fore-knowledge, however certain, causing it to do so. Thus in the case of Mrs. Callender, &c. &c. &c."—"If you were like God, you would be absolutely certain, and could have the most perfect foreknowledge; but Mrs. Callender would do exactly what she intended to do, uninfluenced by your foreknowledge, which is entirely confined to your self, and has nothing to do with her."—Vol. ii. p. 208.

"Without doubt," continues Dr. W. "we are here in a state of trial, and are accountable beings; which could not be the case, if we were not free to act. Our actions would be the actions of Him, who ordained them; our sins would be his; and if this be not blasphemy, when spoken of God, I know not what is blasphemy."—Vol. ii. p. 210.

The Veracity of the Gospels and Acts of the Apostles, argued from the Undesigned Coincidences to be found in them, when compared, 1. with each other,—and 2. with Josephus. By the Rev. J. J. Blunt, Fellow of St. John's College, Cambridge; and Author of *Vestiges of Ancient Manners and Customs in Italy and Sicily.* London, Murray. 1827. 8v. 5s. 6d.

"Mr. Blunt enters upon the same field in which the acute and excellent Paley, in his *Horæ Paulinæ*, laboured with so much originality, ingenuity, and success. We thank him, that he has brought our thoughts once more into this healthful train, and we are sure, that if the author should do no other service to the cause of Christianity than by directing an increased application of the public mind to that admirable work, which is as intelligible to sensible readers of every class as to the most learned theologian, we should have ample reason to rejoice in the fruits of his labours. But he has done much more. He has shown himself worthy to combat under the banner of that master of reasoning, and has extended the boundaries of the Christian Evidence in a department of it, which is not less interesting than it is convincing; he has taken up the work where Mr. Paley laid it down; and as the latter undertook to demonstrate the veracity of St. Paul by the exhibition and illustration of undesigned coincidences between certain passages in his Epistles, and some particulars of his life and conduct as related by St. Luke in the Acts, so, by a similar process, Mr. Blunt endeavours to confirm the truth of the Evangelists by pointing out and illustrating such a series of undesigned coincidences with each other, in their several accounts of our blessed Lord, as can in no way be accounted for but by a supposition of their truth.

"It is the great merit of his work that it is totally unincumbered with all pedantry and unnecessary learning, and free from all technicalities of scholastic theology. Earnest and convinced himself, he proceeds the shortest way to communicate his convictions to others, and living apart in useful retirement from the great mart of theological discussion, the course he steers is more free and unfettered, and his views and observations are more fresh, independent, and attractive. That such will be the view of all who read this unpretending work with candour and attention we may venture to predict, upon the strength of our own feelings and convictions. And since in the whole range of human power and influence, we know of no service capable of being conferred by one human being upon another so essential as that of increasing his knowledge, and improving his faith in the Christian scheme, we congratulate Mr. Blunt upon the satisfaction he may hope from his labours."

Music of the Church, a Collection of Psalms Hymns, and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States.

"This long looked for volume has at length appeared, and appeared in a form which reflects the highest credit on the zeal and attention of those, to whose care the business of preparation was intrusted. It contains no less than 252 quarto pages, stereotyped, and printed in the most beautiful style. We apprehend, that merely taking its external appearance into consideration, it is one of the handsomest collections of sacred music which has ever appeared in America. The work consists of two parts—the first containing Psalm and Hymn tunes, and the second containing Chants. What fits the work particularly for the delightful exercises of a family devotion, is, that there is I believe on almost every page, either a portion of some psalm and two hymns printed to every tune, or a portion of two psalms and one hymn, as the case required. The Psalm tunes which are 144 in number, are most of them the composition of the first masters, and are marked by a dignity and solemnity of character which is peculiarly suited to the sublimity of public worship. The chants I have not had time to examine with so much care, and can therefore speak of them only in more qualified terms. The form of the chants differs somewhat from that which is in use in this city, and some of the chants themselves appear so me superior both for the melody and smoothness of the strain, and the richness of their harmony, to some of our own. There is one great advantage probably which induced those who prepared the work to neglect the chants most in use—it is this.—They wished to give a set which was mostly new, and therefore something from which new selections can be made.

"Attached to the work, there are three very important and useful tables. The first contains selections from the metre version of the Psalms, with the subject stated and the tunes adapted. Thus—

Psalm.	metre.	verses selected.	General subject.	Tunes.	p.
1	C	1, 2, 3, 6.	Good men the blessing of	Quebec.	49.
16	C	1, 2, 7.	Dependence upon God	Chapel.	

Under the division "Tunes," there is as in the cases of the 16th P. 1, 2, 7, quoted—a blank, leaving the tune to be selected according to the varying taste of those engaged.

"The second table, contains the hymns arranged on the same plan—and the third table, which is calculated to be particularly serviceable to the clergy, contains portions of the Psalms suited to the Sundays and Holy days of the Church."—*Phila. Recorder*.



OBITUARY.

Died on the 1st Nov. after a long life of usefulness to his country, Major General THOMAS PINCKNEY. The historian will record the merits of the scholar, the statesman and the soldier, while this humble Journal honors the memory of a Christian who was eminently distinguished, as by a firmness of moral principle, and a disinterested public spirit, so also by the ornament of a meek and quiet spirit which in the sight of God is of great price." The following remarks on another person appear to us equally applicable to the illustrious deceased. "There was an interest about his whole manner which I can neither describe nor account for, so directly did it address itself to the feelings. Before he spoke, the first impression excited was that of great esteem, or rather respect; but he had not uttered half a sentence before his countenance was lighted up with a play, if not a smile about the mouth which amounted to sweetness, and which added to his voice, and the sparkle of an otherwise melancholy eye, converted one's reverence immediately into liking."



EPISCOPAL ACTS.

ORDINATION.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, November 9th, 1828, at Norristown, Mr. Francis H. L. Laird, was admitted to the Holy Order of Deacons.

CONSECRATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South Carolina.—On Wednesday, November 12th, 1828, Christ Church, Greenville, was solemnly consecrated to the Christian worship of Almighty God.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—On Sunday, November 9th, 1828, Christ Church, Norfolk, was solemnly consecrated to the Christian worship of Almighty God.



CALENDAR FOR DECEMBER.

1. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
4. Monthly Meeting of Standing Committee Protestant Episcopal Missionary Society, &c.
5. Monthly Meeting of the Managers of the Female Episcopal Bible, Prayer Book and Tract Society.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. } Ember Days.
19. }
20. }
21. Fourth Sunday in Advent, St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John.
28. First Sunday after Christmas, Innocent's.

